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subjects may be useful. It is amusing to see the extraordinary and paradoxical conclusions at which philosophers can arrive when they try to treat mathematical subjects—which have of course a method of their own, adequate to deal with them—with the methods of the idealistic school. There must be some innate perversity in the minds of nearly all human beings that renders them unwilling to look at the problem of the infinite with moderate carefulness and good-will. Otherwise it would not have been left to the nineteenth century to produce the theory of infinity. And it would almost seem that it was not lack of knowledge of logic but something more fundamental which was responsible for the delay. For, even now, when the subject is ready to give up the secrets of the infinite to any one who takes the trouble to look into it, we find quick and capable thinkers arriving at the most nerve-ruining results about it. Thus our author arrives at five "fine, flourishing contradictions" (p. 256):

1. the contradiction of the infinite regress;
2. the contradiction of the non-serial series;
3. the contradiction of the positionless position;
4. the contradiction of the non-spatial spaces and non-temporal times;
5. the contradiction of the finite infinite.

Who would attempt to boil potatoes with the help of a knowledge of Greek, or to attack the problems of sociology with the apparatus of chemistry? Why then treat the technical developments of modern mathematical logic with the all-embracing intuitions of the idealistic philosopher?

Other aspects of the new realism are considered, especially the question of the externality of relations. Many a subtle and difficult point is lightened (if some are obscured) by an amusing jest or a pretty phrase. An exposition of what is called "The Monistic Theory of Reality" is given and Mr. Russell's criticism of the monistic theory of truth is examined and pronounced unsound, but as it seems to the reviewer for insufficient reasons. But in spite of her treatment of the new realism, Miss Sinclair has produced an amusing and in parts an interesting book—a book any philosopher would like to read on a Sunday afternoon. DOROTHY WRINCH.

SLAV ACHIEVEMENT IN ADVANCED SCIENCE. By *Branislav Petronievics*. Pp. 32. London: The American Book Supply Co., Ltd., 1917. Price, 1s. net.

After the Renaissance the order in time in which nations took part in continuing the work of the ancient Greeks is: Italy, France, England, Germany, Russia. Dr. Petronievics shows in this pamphlet that "not only Russia can boast of men of science comparable to the greatest among the peoples of Western Europe, but some are to be found even among the other Slav nations" (p. 5). The four men dealt with at some length are the Pole Niklas Kopernigk (Nicolas Copernicus, 1473-1543), the Russians Nikolay Ivanovitch Lobatchevski (1793-1856) and Dimitrije Ivanovitch Mendeljew (1834-1907), and the Serbo-Croat Rudjer Josif Boshcovic, usually known as Roger Boscovitch (1711-1787). The transcription of names is the author's. It is interesting that (p. 9) Copernicus, in his theory of the earth's daily motion about its axis, was, "as he himself acknowledged, following in the footsteps of the ancient Pythagoreans. His second principal theory, however, that the earth's movement around the sun together with all the other planets, was almost entirely evolved by himself." In the substitution of what Bailly called "a certain probability of the mind felt by a small number of philosophers" for that of the senses (p. 9), he retained many of the ideas of the ancients. The account of the system published by Boshcovic from 1745 to 1758 given on pp. 13-15 is exceedingly interesting, especially in connection with modern work on the exact formulation of the logical principles of physics, and comparatively unknown. Also the accounts of the work of Lobatchevski on non-Euclidean geometry (pp. 19-22) and of the periodic law of chemical elements (pp. 25-30) are well and clearly written, especially the latter. Of course there are many other Slav men and women of science who are perhaps of not quite such great importance (p. 32). There are a few critical remarks which may be made. In the first place, the distinction that the author draws between scientific value and philosophical value (pp. 6, 16, 23, 31) does not seem quite valid. There is really no special domain of inference open to philosophers but closed to men of science and a proposition cannot strictly be false in science and true in philosophy. In the second place, Leibniz's law of continuity does not seem correctly stated on p. 13. There is a misprint for Beltrami's name on p. 18. *ϕ*

BEETHOVEN. By *Romain Rolland.* Translated by *B. Constance Hull,* with a brief analysis of the Sonatas, the Symphonies, and the Quartets by *A. E. Eaglefield Hull.* London: Kegan Paul, Trench, Trübner and Co., Ltd., 1917. Pp. xx, 244. Price, 2s. 6d. net.

This well-written and well-translated book consists of Rolland's short account of the life and extracts from some of the letters of Beethoven. To this is added an analysis of the musical works by the editor. The book is completed by a bibliography, a classification of piano sonatas, and a complete list of works. There are four excellent illustrations. *ϕ*

A MANUAL OF MODERN SCHOLASTIC PHILOSOPHY. By Cardinal *Mercier* and Professors of the Higher Institute of Philosophy, Louvain. Authorized translation (eighth edition) by *T. L. Parker* and *S. A. Parker,* with a preface by *P. Coffey*; Vol. II: Natural Theology (Theodicy), Logic, Ethics, History of Philosophy. London: Kegan Paul, Trench, Trübner and Co., 1917. Pp. xvi, 551. Price 10s. 6d. net.

This is a text-book for colleges, written from the Thomist-scholastic point of view in philosophy. The first section of the book—on Natural Theology—is written by Cardinal Mercier and deals with the topic of God: His existence, nature, activities, and work. In going through the arguments put forward, the reader cannot help feeling that the recent discoveries in mathematical logic on the definition of infinity make necessary a reconsideration of the proofs for God, in so far as these assume that a series—whether of causes or of perfections—must have a first or a last term. The section on Logic is also written by Cardinal Mercier, its subject-matter is stated to be the intellectual processes, its purpose, the discovery of the conditions under which these processes lead to the apprehension of truth. The most interesting of all is the section on Ethics (written by A. Arendt and J. Halleux). Here socialism, the institution of the family, the nature of the State, and other similarly urgent problems are discussed in a stimulating fashion. In the section on the History